The Prayer.

GRaunte O Almightie God, seing thou so many wayes hast testifyed & declared, and dayly dost euidentlye manifeste to vs howe deere and pretious, vnkynde vnto thee, seing that dayly we do endy so many & so notable experiments, documents and both of thy goodnelle and mercye: Graunt I say that we may learne wholy to repose our selues vpon that thy goodnesse whereof thou declarest vnto vs so many thynges and examples, and which thou vouchsafest continually to bee throughly knowne vnto vs, so that we may not onely passe throughe this terrene and earthly course, but also with feare may aspire vnto the hope of that blessed and Celestial lyfe which is reposed and layd vp for vs in heauen, through Iesus Christ our Lord. Amen.

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A CATHOLIKE and Eccleſiaſticall *Expoſition vppon the* two laſt Epiſtles of Iohn.

Collected out of the workes of the beſt writers, by Auguſtine Marlorat, that moſt excellent Diuine.

(·.·)

A CATHOLIKE
and Ecclesiasticall
Exposition vpon the
two last Epistles of Iohn.
Collected out of the workes
of the best writers, by Au-
gustine Marlorat, that
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(:·:)

To the right worshipfull and godlie Lady, the Lady Vrsula Walsingham,

Wyfe to the right honorable Syr Frauncis Walsingham Knight, chiefe Secretarie to the Queenes excellent Maiestie, and of her Graces most honorable priuie Counsayle, N. B. Minister of Christes Gospell in the Towne of Ridborne, wysheth blessed lyfe, with increase of true Godlinesse in Christ Jesu.

HAuing finished these collections of *August in Marlorat*, that reuerend Diuine vpon the two last Epistles of *S. Iohn*, I haue attempted right Venerable Ladie, (according to my purpose, when I first tooke them in hande, though not greatlie knowne vnto you) to publish them in your name: being perswaded that they wyll so much the sooner of the godlie be read and wel liked, as they shalbe accepted of you, whose vertuous life deserueth no lesse commendations in this your countrey, then did that Ladies life to whome the Apostle directed these Epistles. The volume I confesse is not great, but the matter therein contained is delectable, and not disagreeable to your Ladishippes state and profession. *Lysander* king of *Sparta* tooke in good part the selie wrytings of the poore Poet *Antiochus*, hauing no better present to geue: *Augustus Cæsar* gratfullie receyued the Greeke verses which a poore scholler of Greece gaue him. *Artaxerxes* thankfullie, and with great curtesie tooke a handful of water which a poore subiect of his, *Simetes* by name, gaue vnto him hauing none abilitie to geue any greater gifte. *Alfonsus* king of *Arragon*, louinglie embraced as a great iuell, a small booke of the Decades of *Liuie*, geuē

Eras. lib. 4 Aroth. Ælian lib var. Hist.

to him by *Cosmes* the Phisition. *Lodouicus* the Emperour ioyfully imbraced the bookes of *Dionisius* the *Areopagit*, which he wrote *de Hierarchia*: May it please you therfore right vertuous Ladie to accept also, these two Epistles of S. *Iohn*, being expounded by *Caluin* and others, and brought into one booke by *Marlorat*; and geuen vnto you by me, not being such a gift as I would, but as presently I could present vnto your Ladishp: & to defend the same frō the venemous darts of sclāderous tōgues which are more readie to carpe then to correct, more prone to find fault with other mens works, then either to amend them, or to publish any thing of theirs. VVherein (Madam) you shall immitate the best sort of men in humanitie, and nothing degenerate from Gentilitie. And as it seeketh to be shrowded vnder your name, so vouchsafe to harbor, and shielde it. Consider that a simple Sparowe sometime, to auoyde the griping talents of a tirannous Sparhauke, pursuing her, fledde for succour vnto the bosome of *Artaxerxes* king of *Persia*, being in campe, where she laye panting for feare of death, and wearinesse of flight, vnto whome the King sayde: As I wyl defende thee, thou lyttle sparrowe from death, because thou flyest to me for succor, so wyll I do to those that repose them selues vpon me. The lyke fauor, good Ladie, if this my booke maie finde at your handes, I haue the thing in this case that I desire. And I assure your Ladishippe that, *Cum mulieres nauciscantur Aues*: VVhen more precious byrds be hatched, as sayd *Zenodotus*, I wyll not (God wylling) forgette that you disdayned not to grace so small a Pamphlet as this. God the fountaine of all goodnesse, graunt vnto your Ladishippe continuall loue to the Gospell, with perfect faith in Christ Iesu. From *Ridborne* this. 26. of *March*. 1578.

Sigeber.

¶ Your Ladyships in the Lorde Christ. *Nath. Baxterus.*

¶ A Catholike and Ecclesiasticall exposition vpon the two last Epistles of Iohn. Collected out of the workes of the best Writers by Augustin Marlorat, that excellent Diuine.

The Argument.

ALthough this second Epistle be called the Epistle of Iohn, although of the Author thereof, there were no doubt (for that it doth immediatlie folow that Epistle which no mã doubteth to be the Epistle of Iohn the Euangelist.) Many of the Interpreters notwithstanding make a doubt thereof, some also flatlie denie that they came both from one, & the selfe same author: but saie that this Epistle is a sacred monument of some one godlie man, a faithful dispensor of the word, which would not that the Tables cõmitted vnto him frõ Christ that chiefe King, being wrapped in a clouse, should be committed to the earth or hidden in the grounde, but rather transferred to the monie chaungers: which opinion trulie seemeth probable inough.

Others woulde haue one Iohn a certaine Elder to be the author of this Epistle, because in the title or inscription of the Epistle he calleth him selfe not an Apostle, but a senior or elder. Other same againe haue affirmed not this alone, but also that folowing, which is entituled the third Epistle of Iohn, to be written by Iohn the Euangelist, that beloued disciple of Christ and Apostle, and not without probable coniecture. For they seeme like to the first, which is the Epistle of Iohn the Euangelist, both in words, and assertion of faith

Marlorat.
Imlerus.
Pelicanus
Occumi.
Vitus Theod.
Bullinge.
Vitus Th.
Marlorat.
Occum.
Marlorat.
Imlerus
Pelicanus

Marlorat. Imlerus. and charitie against the heretikes, although we dare not avouch any certaintie of this matter. Truly the wordes of the Epistle plentifullie declare, that to this man, who so he was, not one talent, but rather tenne talentes by God almightie were committed. For after such a sort setteth he forth faith vnto vs, and commendeth charitie, as with greater studie and profite he coulde not haue done.

Oecumenius. He wrote vnto a certaine Ladie, who by her proper name, as many thinke, was called Electa, Oecu. For when he sawe her sonnes rightly walke in the fayth, and also many deceyuers to wander about, and denye Christ to be come in the fleshe, he woulde write this Epistle: wherein first he commendeth her sonnes, because they walke in the trueth of the Gospel: Secondlie (teaching that the misterie which wee haue, is not newe) he exhorteth vnto loue, Pel. affirming perfect fayth not to be without Charitie. Oecu. And that they may continue in the doctrine deliuered vnto them, he consequentlie affirmeth, him to be Antichriste which denyeth Christ to be come in the fleshe, V. and with a verie notable sentence also, he admonisheth them that sinne is to be flied, least a man be depriued of the offered rewarde. Lastly he exhorteth them to beware of the false Prophets, Oe. and commaundeth that no man take suche to house, neither bid them, God speede, but rather shun them as the most pernicious enemyes of Christ. In the ende he rendereth a reason, why in this Epistle he studied to be briefe, euen because he hopeth shortlie to speake the rest, face to face, Oe. and so with a Christian salutation enterlaced, he concludeth or finisheth his Epistle.

Pelicanus Oecumi. Vitus Theod. Bullingerus. Vitus Th. Marlorat. Oecum.

Vers. 1. ¶ The Elder to the Elect Lady and her Childrē, whom I loue in the truth: and not I alone, but also all that haue knowne the truth.

Imlerus.

THe Elder to the Elect Ladye.

This is the inscription or tytle of the Epistle which sheweth first, the office of the writer, and secondly, conteyneth the name or dignitie

of

of her, to whome the Epistle was written. The word *Elder* in this place is not referred to age, but rather, first to integritie of minde, secondly, honestie of manners, and thirdly, excellentie of erudition. For all these thinges that Name Presbyteros, Senior, *Elder*, doth comprehende. Of the which reade more, Acts. 20. 17. and. 1. Tim. 5. 17. They which thinke this Epistle to be written by the Apostle Iohn, affirme that he used this name for modestie sake, against the hautinesse of our Elders, in expressing their tytles, whome the name of a Minister and Bishoppe doth so displease, that they must be called Popes high Priests, & chiefe Monarches of Christian pietie. When as yet Christ the Lorde of all sayde to his Disciples. The kings of the Gentiles raigne ouer them, and they that beare rule ouer them, are called bountifull. But ye shall not be so: but let the greatest among you be as the least, and he which is chiefe, as he which ministreth.

Bul. Peli. The Pope disdeyneth to be a Bishoppe or a minister, but he wyll be a monarche a Pope, a God in earth. &c. *Luk.* 22. 25.

Iohn also might be called Elder by a figure called Antonomasia, among the Apostles. Of wome (as some thinke) none remained alyue, besides this Elect & beloued disciple of Christ. And then also the Seniors or Elders gouerned the Congregation, being famous men of an approued faith, & honorable perfection, full of the holie ghost, which by word & examples ruled the Churche. But this is the opinion of those men, which affyrme Iohn the Euangelist to be the writer of this present Epistle. They which thinke otherwise, referre the name Elder to the office of teaching, as it is already sayde. Marlorat.

He calleth her also to whome he writeth *Electa*. Oec. Either by reason of her name, or of her great emulation, or study about vertue. To this also he seemeth to adde the tytle of *Ladie*, that he might shewe the profite of this Woman, in the worde of God, who nowe through the victorie of our *Lorde Iesus Christ*, beganne to be a Lady ouer death, sinne, the Diuell and hell, and might saye with Saint Paul: Death is swalowed vp in the victorie, O death where is thy sting? O hell

Imlerus, Oecum.

Note the study of some Ladies in those dayes, not to ouercome modestie,

but to follow vertue the worde of God.

1. Cor. 15. 57

Marlorat

Imlerus

2. Thes. 2 13.

hell where is thy victorie? The stinge of death is sinne, the strength of sinne is ỹ law: but thanks be to God, which hath geuen vs victorie, through our Lord Jesus Christ. 1. Cor. 15. &. 57. The beginning of this victory doeth that word, which he vseth, euen ỹ *Elect Ladie*, also declared vnto vs, if the word *Elect* be taken in the proper signification thereof, to the entent to admonish vs of that eternall election of the sonnes of God: as if the wryters of the Epistle shoulde saye: God almightie woulde haue thée receyued into the number of his predestinated and Elected chyldren. Of the which thing, Paul verie notablie preacheth, saying: But we ought to geue thankes to God alway for you brethren beloued of the Lord, because that God hath chosen you to saluation from the beginning, through the sanctification of the spirit, and the faith of trueth, whervnto he called you by our Gospell, to obtaine the glorie of our Lorde Jesus Christ.

4

Marlorat. The familie of loue will haue all the scriptures interpreted by Allegories.

And her children. There be some which by this Ladye wyll haue the Church vnderstanded, and by her Sonnes or Chyldren, the lytle ones, or those which are weake, and which are in the Churche begotten by the fayth of Jesus Christe: but this exposition is racked. For to what ende shoulde the Author of the Epistle saye, that he woulde shortlie speake in the presence of the Ladie, to whome he wryteth, vnleast he meant some certaine person? Nowe he addeth: *Whome I loue in the trueth.* By which words he signifieth, what maner of thing true Christian loue is, euen that truelie which is most voyde of all hypocrisie. For to loue with mouth faynedlie, oftentimes commeth to passe: euen as it is noted in ỹ first Epistle of Iohn: where he saide, *Litle children let vs not loue in worde, neither in tongue onelie, but in deede and trueth.* And Paul sayde: *Let loue be without dissimulation.* Peter also speaketh of it thus: *You which haue purified your soules in obeying the trueth through the spirite, to loue brotherelie without fayning: Loue one another with a pure harte feruentlye: being borne anewe, not of mortal seede, but of immortal, by the word*

Verse. 12 Which is true Christian loue? that which is voyde of Hypocrisie.

Oecumenius.

1. Ioh. 3. 18

Marlorat

Rom. 12. 9

of

of God, who liueth and remaineth for euer. It followeth. *And not I alone*: Great is the concorde and friendshippe among the sonnes of God. For seing they all are directed by one spirit, euen of Christ, it is not possible but that they holde mutuall amitie betweene themselues, and embrace all those which according to the measure of the grace geuen vnto them, do studie to further the glorie of Christ alone. The distaunce therefore of place, or diuersitie of tongues, or their divers estates nothing at all let, but that this most excellent loue, among them maye florish: Christian profession and fame of name alone hath most surelie ioyned them together, in such sort, that oftentymes one of them reioyce of another, whome yet they neuer sawe. So Paul hearing of the fayth of the Romanes, desyred ardentlie to see them. Vnto whome also he commendeth Priscilla and Aquila after this sorte: Greete Priscilla & Aquila, my felow helpers in Christ Iesus, which for my lyfe haue layde downe their owne necke: vnto whom not I onelie geue thankes, but also all the Churches of the Gentiles. It followeth. *But also al that haue knowne the truth*. It is a Periphrasis, or Circumlocution of the Christians. For properly they are sayde to knowe the truth, vnto whom Christ which is the truth is reuealed moreouer this knowledge in the faythfull is not idell, but liuely and occupied. For they do not onely holde that which is true, but they both loue it and followe it. And for certainty, sythe the knowledge of God and the knowledge of the truth is one: it cannot be, that they which are indued with the knowledge of the truth do not conforme themselues to the true prescript or ordinaunce thereof. For they know that saying of Iohn: Hereby are we sure that we haue knowne him, if we kéepe his commaundements. He that sayth I know him, and kéepeth not his commaundements, is a lyar and the truth is not in him. Paul also speaketh thus of the knowledge of Christ: you haue not so learned Christ: if so be you haue heard him, and haue bene taught by him, as the truth is in Iesus, that is: that

1. Pet. 1. 22.

Rom. 16. 3

Iohn. 14. 9

1. Ioh. 2. 3

Ephe. 4. 21 that ye cast of, concerning the conuersation in tyme paste, that oulde man, whiche is corrupt through the deceyuable lustes and be renewed in the spirite of your mynde &c. Out of the which words we learne, that in vaine do all they bost of the knowledg of the truth, which endeuour not themselues to newnesse of lyfe.

Verse. 2. ¶ For the truthes sake which dwelleth in vs, and shalbe with vs for euer.

Pelicanus. FOr the truthes sake) He meaneth the truth of the Gospell, which they by the preaching of the word had learned as if he shoulde saye. Not for any other cause do the godly and faythfull which are with vs loue thy sonnes, but because they vnderstande, that the sincerity of the profession of the gospel, pell, which wee followe, doth dwell in you. In this place

Marlorat. The difference betwæne Christian & worldlye loue. maye we obserue the difference betwæne worldlye loue and Christian loue. Many, loue other men for their ritches substaunce honour and goods which they hope to receyue at their hands. Such loue is not true loue, but φιλαυτία, selfeloue, But Christian loue, euen as it is founded in Gods verity, respecteth first, the only glory of God, and secondly, the profit of his neighbor. Therfore is this trueth alwayes ioygned with the feare of God, so that no man can truly bosse of this truth, but he which hath geuen ouer himselfe obedient to the wil of of God. It followeth: *Which dwelleth in vs.*

Iunius. Who hath the truth.

Bullinger. That is which is firme & true among vs, of the which none of vs can doubt.

Morlorat. If so be that we most stedfastlye holde Christe speaking to the Father, with his owne mouth vttered: *Thy worde is trueth.* It foloweth, *And shalbe with vs for euer.*

Ioh. 17. 17

Oecum. These words pertayne not so muche, to the confirmation of the doctrine,

Marlorat. as vnto the certaintie of their perseueraunce. Here the Elder affirmeth, both himselfe and the rest of the faythfull amongst whome he was conuersant, to perseuer in the truth. Which thing ought not to bring a little comfort to all godly men.

men. For lytle were it, that we are placed in the waye of trueth, except we had hope of persouering to the ende. But they which are indowed with the celestiall spirite, and being taught of Christ, haue learned the trueth, do knowe for certaintie that they are not called in vaine into the flocke of Christ, that is, not for this cause onelie, that they may heare the voyce of the Pastor Christe, but that they maye folowe him vnto the ende: as he sayde: *My sheepe heare my voice, and I knowe them, and they follow me.* And in another place: *If a man loue me, he will keepe my worde, and my father will loue him, and we will come vnto him, and dwell with him.* And when he speaketh of the holie ghost, who himselfe teacheth this trueth, *I* (sayth he) *will praie the father, and he shal giue you another comforter, that he maie abide with you for euer, euẽ the spirit of truth, whome the worlde cannot receiue, because it seeth him not, neither knoweth him: but ye knowe him, for he dwelleth in you, and shalbe in you.* Wherevnto also pertayneth that most excellent promise of Christ. *Beholde I am with you alwaies, euen to the ende of the worlde.* Beholde howe the trueth dwelleth alwayes with the faythfull. If a man obiect, that there be many which depart from the flocke of Christ, euen as we may gather out of many places of scripture, we haue a ready aunswere, that they neuer truely beleeued, nor acknowledged the trueth. Wherfore the spirite of God thinketh them not of the number of the faithfull, but rather when it seemeth him good, he abiecteth them out of ỹ sacred flocke of God, as vnprofitable outcastes, and meere hypocrites: Wherupon Iohn speaking of Antichrists, sayth: They went out from vs, but they were not of vs. For if they had bene of vs, they had remained together with vs: but this commeth to passe, that they might appeare that they are not all of vs. For the holie Apostle knewe right well, what Christe had sayde of the Electe sheepe: *I geue vnto them life eternall, neither shall they perish for euer, neither shall any man take them out of my hande. My Father which gaue them vnto mee, is greater then all: and*

Who maye say, they shal perseuer to the ende.

Ioh. 10, 27

Imlerus. *Iohn.* 14, 23 Morlorat.

Iohn. 14. 16, 17

Mat. 28. 20

Obiectio.

Iohn. 6. 66. 1 *Tim.* 14. 2 *Tim.* 4. 10

1. *Iohn.* 2. 19

Iohn. 10, 28

no man can take them out of my Fathers hande. They therfore which truely belong vnto the flock of Christ, shal in him persever vnto the ende: according to that saying of Paule the Apostle, *I am perswaded of this same thing, that he which hath begune this good worke in you, wyll performe it vntyll the daye of Jesus Christe.*

Philip.1.6

Vers.3 Some read: Grace &c. be with you.

GRace, mercie and peace from God the Father, and from the Lorde Iesu Christ, the sonne of the Father shalbe with vs in trueth and loue.

Imlerus. *Grace, &c.* He wisheth to the faithfull, Grace, which is geuen to vs by Christe: wherein also he declareth himself to be the faithfull dispensor of the mysteries of God. And he comforteth vs when he sayth, that Grace shal continue with vs, whereby we are saued through fayth. For by the worde, *Grace*, he signifieth the fauour of God, which he sheweth towardes vs for his sonnes sake: in that he imputeth not our sinnes vnto vs, but remitteth them for our mediatour Jesus.

Marlorat. *Mercie.* This is the cause of that Grace into the which God receyueth vs: concerning the which Peter wryteth. Blessed be God, euen the Father of our Lorde Jesus Christ, which according to his abundaunt mercie, hath begotten vs againe into a liuelie hope, by the resurrection of Jesus Christ from the dead. And Paule: Not of the workes of righteousnesse which we had done, but according to his mercie he saued vs.

Mercie

1.Pet.1.3

Tit.3.5

Peace Imlerus. This also springeth of the grace of God. That Peace, sayth he, wherewith God the Father reconciled vs vnto himselfe, shall continue for euer: for the counsaile of God is firme and stedfast, and is not chaunged as a man. This Peace, Christe wisheth and leaueth with his Disciples. They therfore that loue the Lawe of the Lorde, shall haue great peace, and shall haue no hurt. And blessed shall they be, because they confesse Christe the true Peace, and retaine him for the auther of their fayth. But from whome are all these thinges to be looked for? *From God the Father.* For he is the fountaine

Peace

Isai.46 10.

Numb.23 16.

Ioh.14.27

Psal.119 165.

From God the Father.

and

and originall of all goodnesse, as Iames testifieth saying: Euerie good geuing, and euerie perfect gyfte is from aboue, descending from the Father of lyghtes, with whome is no variablenesse, neyther shadowe of turning. And one lie he all properlie is a Father, as you maye reade, Mat. 6. 9. and Heb. 12. 9. It foloweth: *And from the Lorde Iesu Christe.* Here haue you a manifest testimony of ỹ diuinity of Christ. For euen by this place it is euident, that the Sõne is of like power with the father, because he is ỹ author of those things which onely God hath power to performe. He addeth moreouer, *The Sonne of the Father.* That he might agree with that confession of Peter, *Thou art Christ the Sonne of the liuing God.* It foloweth: *In truth and loue.* He adioyneth thereto, *Truth and loue*, and wysheth that in these they might walke perfectly, He openeth *Truth*, against hipocrisie, error, and lyes, that nothing else might be, but the verie true fayth. *Loue* comprehendeth all the offices of pietie.

Marlorat. *Iames. 1. 17* Oecumenius. Imlerus Marlorat. Imlerus *Mat. 16. 4* Bullinger.

Cor. 13. 4. Marlorat. *Phil. 4. 4* Imlerus.

I reioyced greatly, that I found of thy sonnes walking in the truethy euen as we receyued a cõmaundement of the Father.

Verſ. 4.

I Reioyced greatlie. He taketh his beginning now from a gratulation, reioycing that there were founde some among them, which leauing Errors, and forsaking the deceyuers haue imbraced the truth. Truely this holy man is vnto vs alyuely example of that precept which S. Paul prescribeth, saying: Reioyce with them that reioyce, and weepe with them that wepe. The same almost he teacheth. 1. Cor. 12. verſ. 26. But now is that thing turned quite contrarye for many weepe with those which reioyce: and reioyce when others wepe: if any man be prayled, they praye him: if a man fall, they reioyce. But if they were of the body they would be sorie that any member should be cutte of from the bodye. Christ our sauiour sorowed for the destruction of men, when they knewe not the daye of their visitation, and the Angels

Bullinger. Imlerus. *Rom. 12. 15* Bul. Marlorat.

Luk. 19. 41 which belonged to the eternall peace, after the same manner
Paul declareth what great care he toke in profiting ỹ Church
of Christ. For he sayth. The dayly care for all congregati-
2. Cor. 11 28. ons lyeth vpon me. And when he perceyued the Church to
Phillip. 1 18. profite, he reioyceth and geueth thankes to God. Rom. 16. 19.
Also the Virgin Marie, the mother of our sauiour Christe,
knowing by the Aungell that her cosyn Elyzabeth had found
fauour with God, to be in her age the mother of an excellent
sonne, she greatly was stricken with ioye, setteth litle by the
distaunce of that place, went vnto her, greatly reioyced ouer
Luke. 1. 39. her, saluted her, and remained certaine monthes there to con-
ferre with her of holy thinges. These are the offices of true
loue. For loue is patient, gentle, it inuyeth not, it boasteth
not it selfe it is not puffed vp, it reioyceth not iniquitye. But
1. Cor. 13 4. reioyceth in the truth. This is the true and sound ioy, wher-
Marlorat in the Apostle biddeth the faythfull to reioyce, saying: Re-
Phil. 4. 4 ioyce in the Lord alwaye, againe I saye Reioyce. So this
Imlerus. true minister of Christ sheweth an example vnto vs, reioy-
cing for their good and happie course in the truth, that hauing
put their hand to the plough, they determined not to runne
Luke. 9. 62 backe, in the exercyse of the lawe are not neyther hotte nor
Oecume- coulde. It followeth: *That I haue founde of thy sonnes.* It is cer-
nius. taine a cause of exceeding great Ioye to fynde anye man
that without offence walketh with a strayte course in the
fayth of Christ. There is also here described vnto vs in this
Elect Ladie, the office of a dilligent and godly mother of an
household which is to bring vp her sonnes first in the feare
of God and secondly honesty of conversation. Which good in-
struction of children in this place is a testimonie that this
true fayth had loue adioyned with it. For who so is incre-
dulous, he same also vnfaythfully doth all things. There-
fore well agreeth vnto this woman the prayse wherin Salo-
mon setteth forth the office of a dilygent housewife. It fol-
Pro. 31. 10 loweth: *Euen as we haue receiued a Commaundement.* Because
Marlorat. many imagine that they houlde the manifest truth, when
they

they are altogether deceyued, he signifieth that truth to be allowed, which agreeth with the commaundements of God, it followeth: *of the father*. This he addeth whereby he might the more stirre them to Reuerence and obedience. For if God be our Father his commaundements ought we of ducty to receyue. For so by his Prophet he sayth: A sonne honoreth his Father, and a seruaunt his mayster: if I therefore be a Father, where is the honour which ye yelde vnto me? But if I be your Lord, where is my feare sayth the Lord of hosts. Furthermore, by the precept of the Lord, he meaneth eyther the commaundement of loue whereof lately he spake in the last verse: or els that which we haue in ỹ first Epistle, wherein this sorte he spake. This is his commaundement, that we beleeue in the name of his sonne Iesus Christ, and loue one another, as he hath geuen commaundement. Except anye rather thinke that he had respect vnto that commaundement, which the father gaue concerning his sonne, saying: *Heare him*. For vnder this precept all the rest are comprehended, and to knit vp all: we are taught in this place the wyll of God to be the most iuste rule of all our actions, and no trueth, as much as concerneth saluation, is approued of God, but that which agreeth with his worde.

Mala.1.6

1.Iohn.3.23

Mat.17.5

¶ And now I beseech the Lady (not as wryting a new commaundement vnto thee, but that which we had from the beginning) that we loue one another. *Vers.5.*

And nowe I beseeche the Ladie. The modestie of the seruauntes of Christe is wonderfull, who, when executing their offices, they might (vsing the authoritie of God) commaunde the faithfull many thinges, yet had rather gentlie to desire, then seuerelie and sharplie to commaunde. *Pelicanus Marlorat.*

This godlie seruaunt of Christ, vrgeing mutuall loue, beseecheth this Woman to perseuer in Christian Charytie.

Ro. 12.1 So Paule exhorteth the Romanes: I beseech you Brethren by the mercifulnesse of God, that you yelde your bodies a liuelie Sacrifice, holie and acceptable vnto God, which is your reasonable worshippe of God. And Peter sayth: I beseeche you beloued as straungers & pylgrimes, abstaine from carnall concupiscenses, which fight against the soule. Yea, and Christe him selfe most modestlie sometyme and with great meekenesse inuited men vnto heauenlie thinges.

1. Pet. 2. 11

This modestie woulde God they woulde immitate at this daye which bragge, them selues to be the Vicars of Christe and successors of the Apostles. It followeth: *Not as writing a new commaundement vnto thee*. In what sorte, the commaundement of Charitie is called a newe commaundement we haue declared. 1. Iohn. 28. Luke also the. 13. of Iohn, vers. 34. It followeth: *That we loue one another*. When he requireth mutuall loue, he excludeth not that loue which is due vnto foes and enemies. Euen as when Christe sayde vnto his Disciples: *In this shall all men knowe that ye are my Disciples, if you loue one another*. Iohn. 13. 35. He did not abolish that commaundement, which he had set forth of the loue of all men, and so consequentlie of our enemies. Math. 5. 44. Luke. 6. 27: But he sheweth, this to be the first degree of Charitie, if the faythfull do loue one another.

It is newe because it must be renewed euery daye and we must not content our selues to loue as we did when we were children, but we haue a commaundement geuen vs of new, to loue more and more of it is called newe because it is geuen as it were a newe, as if it were gone from vs by our corruption, and had neede to be geuen vs anew by grace.

Charitie therefore is extended euen vnto forrainers also: because we are all of one flesh, and all created vnto the Image of God. But because in those that be regenerated, more bryghtlie doth shyne the Image of God, meete it is that the bande of loue among the Christians, be much more fure and inseperable. The fyrst degree therefore of Charitie is, that wee loue one another: but againe, we must knowe: Euen as the goodnesse of God spreadeth and extendeth it selfe vnto all the worlde: so of vs are all men to be loued, yea, euen they which hate vs.

And

¶ And this is that loue, that we shoulde walke after his commaundementes. This commaundement is that as ye haue heard from the beginning ye should walke in it. *Vers. 6*

AND *this is that loue*. This is added for interpretation. This is sayth he, the grounde of Loue, euen that a man kepe the commaundementes. For the Lorde in the Gospell (whence these thinges seme to be fetched) sayde, he that hath my commaundementes, and kepeth them, the same is he which loueth me. And againe, Continue in my loue. If ye shall kepe my commaundements, ye shall abide in my loue. Bullinger. *Ioh. 14 21*

This holie Elder therefore aduoucheth, that by this is declared whether we trulie loue God: euen if we walke in his commaundementes, and shewe obedience vnto his fathers lie wyll. And he hath commaunded that we loue our neighbor. If therefore we receyue his commaundementes, we shall in confession be founde true: if we imagine mischiefe against our neyghbour; who at our handes suspecteth no such matter, we are found lyars, as it is largely spoken of. 1. Ioh. 4 20. *Ioh 15.9* Imlerus.

It followeth: *This commaundement is, that as ye haue heard*, He dubleth and repeateth Charitie as yet, and not without cause. For truelie no better agreeth the loue of our selues and the loue of our neygbbour together, then water and fire: and the loue of our selues so captiuateth all our senses, that Charitie altogether is banished. Wherefore we haue nede of daily goodes, to the ende that true Charitie may florishe amongst vs. It followeth, *From the beginning you should walke in it*. This place many do deferre to the nexte exhortation, which he adhibyteth against the false Prophetes: as if he shoulde saye, that it was foretolde them from the beginning, that they shoulde beware of those deceyuers. Marlorat. Marlorat

Notwith-

Notwithſtanding, it is better reſtrained to the commaundement of Charitie, which he conſyrmeth not to be indged new, ſeeing that immediatlie euen in the beginning of Chriſtian Religion, it is commaunded of the Lorde. For this commaundement haue we from him, that he which loueth
1. Ioh. 4. 21 God, loueth alſo his brother. And Paule ſayde: who ſo lo-
Rom. 13 8 ueth his neyghbour, hath fulfilled the lawe. For all the
Galat. 5, 14 lawe is fulfilled in one worde: Thou ſhalt loue thine neighbour as thy ſelfe.

Which thinges ſeeing they be moſt true, it folowеth that they wearie them ſelues in vaine, which, forſaking Charitie, take vpon them newe and faygned worſhippe of God: which manner of vanitie rayneth at this daye in the Popedome and Sinagogue of Antichriſt.

Verſ. 7

¶ For many deceyuers are entered into the worlde, which confeſſe not Ieſus Chriſte to be come in the fleſhe. He that is ſuch a one is a deceyuer, and Antechriſte.

FOR *manie deceiners*. Nowe he addeth the cauſe, why ſo greatlie he vrgeth mutuall loue: which cauſe trulie ſtyreth vp the Church to vigilancie, and earneſt ſtudie of godlineſſe. Therfore ſayth he, do I ſo greatlie vrge loue: therfore alſo ought you to be diligent, becauſe many deceyuers are come into the worlde, which endeuor to leade you from the waye of trueth into error. Of theſe ſhall you beware, and goe forwarde in true Religion, Veritie and Loue. Neyther ſhall they eaſilie haue acceſſe vnto you, if you continue in the receyued trueth, and make much of mutual loue. When he ſayth, that many ſeduſers be come into the worlde, the more vehementlie exhorteth he the godlie to vigilancie, and taking heede. Euen as Paule when he wrote in this manner vnto Timothie: Preache the worde: be inſtaunt in ſeaſon,

Iuſtus Iuſtus

Marlorat

and

and out of season improue, rebuke, exhort with all long suffering and doctrine. For the tyme wyll come when they will not suffer wholesome doctrine, but as hauing ytching eares shall after their owne lusts gette them an heape of teachers, and shall torne their eares from the truth, and shalbe geuen vnto fables: but watche thou. &c. 2. Tim. 4. 2

To the same ende also tende the wordes of Christ, wherin he fore sheweth the comming of the false Prophets and deceyuers it followeth: *which confesse not Iesus Christ*. Now with certaine markes he painteth out those deceyuers: and teacheth the same things which he did in his former Epistle euen that this is a speciall note whereby you may discerne the spirits, of men and false Prophets from true. For euery spirit which confesseth not that Iesus Christ is come in the flesh, (that is, is become man, of our substance and in all thinges lyke vnto vs, sinne excepted) is not of God, but for certainty the same is the spirite of Antechrist. Now it followeth: *He that is such a one, is a deceiuer and Antechrist.* With these we must vnderstande for the more perfect exposition, they which confesse not Iesus Christ to be come in the flesh, then adde this: the same is a deceyuer and Antechrist. &c. The sence is therefore: many false deceyuers are in the worlde which denye Iesus to be that Christe which was to come in to the world according to the Oracles of the Prophets, whoso teacheth this is a deceyuer, and that Antechrist the aduersarye of Christ. Of which sorte in those dayes were many of the Iewes, whiche of the comming and estate or condicion of *Messias* whome they looked for many yeares, fayned many things and taught lyes, and were superstitiously carefull about the obseruation of things contained in the lawe.

Matth. 7. 15. 24. 24. Bullinger. 1. Ioh. 2. 10 & 4. 3

Oecumenius.

Pelicanus

¶ Looke to your selues, that we loose not the thinges which we haue done, but that we may receyue a full rewarde. Verse. 8

Oecumenius. LOoke to your selues, that we lose not. He commaundeth that they take heede of deceyuers: least by any meanes they might be remoued from the waye of trueth. When he addeth: That we lose not the thinges which we haue done: He dra-

Bullinger. weth his argument from the dammage or losse which they

Pelica. shoulde sustaine. As if he shoulde saye: Let euerie man take heede to him selfe, least if he leaue that he hath well begunne, he lose all the profite of those thinges which hytherto

Bullinger, he hath done well, or which he hath suffered for Christes sake and the trueth. But these sayinges seeme to be brought out of those woordes which are readde in the Prophete.

Eze. 18. 24 If the iuste turne awaie from his righteousnesse, and shall worke iniquitie, shall he liue? All his righteousnesse which he hath done, shall not be remembred. Or else this maye be referred to the

Marlorat Ministers of the woorde, whiche had preached the Gospell vnto the faythfull, to whome he wryteth, as if he should say: Marke diligentlie our labour, whereby we reueale Christ vnto you: If you shall this dw, I hope we shall not lose our labour. We trust that you shall be our ioye, and cro[illegible]e of reioysing in the presence of our Lorde Iesus Christe at his comming. It followeth: But that we maie receiue a ful reward.

1. The. 2. 19 This maye verie aptlie be referred generallie to all faithful, in this sense: Let vs dw our diligence, that, the teachers of Antechrist, being made none accoumpt of, we maye receyue

Mat. 10. 22 & 24. 13 that most ample rewarde, which Christe hath promised to none but to those which perseuer to the ende.

Vers. 9 ¶ Whosoeuer transgresseth, and abydeth not in the doctrine of Christe, hath not God: He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

WHosoeuer transgresseth. &c. Nowe he addeth greater things: For of al this is ỹ greatest detrimēt, to be voide of God. And so to haue neyther the Father nor the Sonne.

But

But he which goeth not forwarde in trueth and loue, he neither hath the Father nor the Sonne. Hereby we learne, that carefully it is to be loked vnto, that no man start backe from the knowne trueth: because that after no other sort do we knowe God to be our God, then whyle we persist stedfaste & immoueable in the doctrine deliuered vnto vs by ỹ Apostles. Which thing woulde God they woulde marke, which despising the doctrine of the Gospel, do followe humane constitutions: as it is accustomed in the Popedome, not without great losse of soules. It followeth: *He that continueth.* Ye continueth in the doctrine of Christ, or of the Gospell, which meaneth and doth according to the same, and lyueth in contemplating and doing together: but he that from this conueigheth him selfe, is Atheos, a Miscreaunt, or without God. For euen as he which applyeth him selfe to integritie, maketh him selfe familiar vnto God: euen as Abraham, according to that he hearde of God him selfe: *I am thy God: walke before me, and be vpright.* Gene.17.1

Marlorat. Humayne Constitutions must not make vs to despise the doctrine of the Gospel.

So he which lyueth without the Law of the Gospel, is an Infidell, in drawing himselfe backe that he might not haue God. But when as he is an Athist, euen suche enstrangeth himself from diuine discipline, truly whoso remaineth in the same, *He hath both the Father and the Sonne.* For as cõcerning such, ỹ sonne sayd: *If any man loue me, he will keepe my worde, and my father will loue him, and we will come vnto him, and dwel with him.* And here by the way is to be noted that God may be two wayes had, that is to say, vniuersallie: in the same sorte as all creatures are sayd to haue God, according to ỹ saying of Paul: *In him we liue and moue, and haue our being.* And ỹ Lord himself by his Prophet: *Do not I fill heauen and earth* sayth the Lord. But this is sayd according to ỹ maner of the being of God. Oecum. Marlorat. Imlerus. Ioh.14.23 Marlorat. Oecum. Act.17.28. Iere.23.24. Oecum.

After another manner is God had and possessed, euen by fayth and sanctitie: after which sorte are the faythfull called the Temples of God, because in them God dwelleth. This doctrine therefore agreeth with that of Iohn. Let therefore

Marlorat. 1.Cor.3.16 & 6.19 2.Cor.6.16

abyde in you that same which you haue heard from the beginning. If that which ye haue heard from the beginning
1. Ioh. 2. 24 shall remaine in you, ye also shall continue in the Sonne, and in the Father. But although in this place there be mention made but of the Father, and of the Sonne onely, and not of the holie ghost, no man therefore ought to be offended. For of this onely euen of the Father and the Sonne: the intent
Marlorat. of his speache constrained him and required him to speake. Rom. 8. 9. 11 But the Father and the Sonne are not sayde to dwell in the
1. Cor. 3. 16 hartes of the faythfull, but by the holie ghost: as teacheth the
2. Tim. 1. 14 Scripture. Wherefore when the persons of the Father and
Iames. 4. 5 the Sonne are named, the holie ghost is not excluded.

Verse. 10 If there come any vnto you, and bring not this doctrine, receyue him not to house, neither byd him God speede.

Bullinger IF *there come anie vnto you.* He commaundeth in more plaine wordes, to flye the company of Heretikes and false teachers, and constantlie to cleaue to the doctrine of Christ. Heretikes & false teachers be they which will bring in their owne doctrine, and not the doctrine of Christ, or elles secondly which deliuer or follow a contrarie preaching to ỹ doctrine of Christ. But the doctrine of Christ is conteined in the writings of the Prophets & Apostles: who so euer therefore shall not bring the scriptures, or shall teach any thing against the scriptures, is not to be receyued into the company, nor vnto ỹ speach of ỹ faithful, for euyll speaches corrupt good maners.
1. Cor. 15. 33 It followeth, *Receiue him not to house.* Euen as Christ com-
Marlorat. maundeth his to be receyued, because they bring vnto men
Mat. 10. 40. the pure doctrine of the Gospell: so admonisheth he that we
Ioh. 13. 20. must take heede of false prophetes and deceyuers, because
Mat. 7. 15. they can bring nothing with them but a curse. And this
Mat. 24. 4 saying is diligentlie to be noted, for many there be nowe a
24 dayes, which easily geue eare to those that preache what so

they

they lyst, and receyue them vnto theyr houses: whereby it commeth to passe, that they carie from them a iust rewarde, euen corruption of minde, for the most parte.

The Apostle feared least the same should come to passe vnto the Corinthians, as he him selfe wryteth: I feare least as the serpent beguiled Eua, through his subtilty, so your minds 2 *Cor*. 11.3
shoulde be corrupte from the simplicitie that is in Christ. It followeth. *Neither bidde him God speede.* Euen as by, *House*, he Bullinger
meaneth a common dwelling together, so by, *God speede*, hee meaneth familiar talke. As if he should say. This is that true Pelicanus
doctrine which from true wytnesses, from the saincts of our Lord Iesus Christ, from the Apostles and my selfe ye haue receyued from the beginning. But if any man come vnto you which bringeth a doctrine contrarye to this, that he maye bring you from the truth of the Gospel, so litle ought you to gene eare vnto him, ỳ neither is he to be admitted to house, if he seeke harborough, nor to be saluted with the word, *God speede*, if parraduenture he be mette in the way. For hazard it is least he infect the familye with his familiar lyuing together with them, and for the benefite of the house communicated to him, he repay an Iniurye, and least of salutation there may grow further talke.

11 For he that biddeth him God speede, is partaker of *Verse*. 11
his euil deedes.

For he that biddeth him God speede. That is hee that saluteth Bullinger
and keepeth company with such deceyuers seemeth partaker of their euill deedes. For fyrst he geueth corage to a wicked man (while he seeth himselfe to be in some estimation with those whome he endeuoreth to subuert) and secondlye sheweth an euill example to other as if he seemed to fauour the wickednesse of him, whose familiaritie he doth not abhorre. But these words seme not to agre with the doctrine Imlerus
of Paul some may say. For he thus wryteth: If any man obey

not this our saying in this letter, note him and haue no companye with him that he may be ashamed: yet count him not as an enemye, but admonishe him as a brother, the annswer: Paul speaketh of those whereof as yet there is some hope, for it becommeth vs to admonish & exhort these oftentimes that they maye amende their life. But mencion is made in this place of those, who either openly opugne ỳ doctrine of Christ, or else who study euery waye to alienate the faythfull from the same. Such when as being blind and rebellious, they do resyst the trueth, are to be shunned as the ministers of Sathan, and the plagues of Christian Religion. This thing desired Paul, when he thus wrytte vnto Titus: *Reiect him which is an heretike, after once or twise admonition, knowing that he that is such is peruerted, and sinneth being dampned of his owne selfe.* And in another place: Alexander *the Coppersmith hath done me much euill, the Lorde reward him according to his deedes, of whome be thou ware also, for he hath sore resisted our preachinges.* The olde Interpreters added: Beholde I haue tolde you before, that in the daye of the Lorde you shoulde not be confoũded. But because in the Greeke copies it is not founde, we wyll proceede to the next verse.

2. Thes 3, 14 Marlorat.

Tit. 3. 10

2. Tim. 4 14.

Although I had many things to write vnto you, yet I would not write with paper and Inke: but I trust to come vnto you, and speake mouth to mouth that our Ioie may be full.

Vers. 12 In some copies this is ioyned to the eleuenth verse. Imlerus

Although I had manie things. Now being about to make an end of writing, he teacheth this to be the cause of the breuitye of the Epistle, euen because he trusted to come vnto them to whome he writte, and with his presence and sight to supply the things that wanted. It followeth: *That our ioye maye be full.* He promiseth that he will come to declare more copiously these & the lyke thinges, and that to this ende not to the intent to catche them by deceytes, deceyue them by subtiltyes, exercyse tiranny ouer them, or to myshe alwaye

Bullinger

their

their money from them: but that Christian ioye may be fulfilled. He sayd in the beginning that he greatlie reioyced that he founde the Children walking in the truth, according to the commaundement receyued of the Fathers, ver. 4. But now he affirmeth that, that his ioye should be ful, if he might behold in déede the profyt in pietie. For both the ioye of godlie men is fulfilled, when we rightlie vnderstande what belongeth vnto fayth, and we exercise the same by loue. Wherupon Paule sayde: Fulfill my ioye that ye maye be like minded, hauing the same loue, being of one accord & of one iudgement. And Iohn sayth: *These thinges write I vnto you, that your ioye maie be full.* This saying also is ful of fauour, for ý he had rather commit ý doctrine of verity vnto their minds then vnto papers. And certainlie nothing doth it profit vs ý we haue séene, heard, and read the doctrine of the Apostles wrytten in papers with ynke, except also we wryte them in our minde, and transferre them (*as guides*) to our lyues & conuersations. And this is done when we suffer our selues to be gouerned wholy by the spirite of God.

Marlorat
Bullinger.
Marlorat. *Philip.* 2, 2
1. *Ioh.* 1, 4
Bullinger
Marlorat.

¶ The sonnes of thine Elect Sister salute thee. *Vers.* 13

THe *sonnes of thine Elect, &c.* He addeth after the manner of writers, a salutation in the ende. The Nephewes, sayth he, the sonnes of thine Elected Sister, bydde God saue thée. A doubtfull kinde of speache trulie: but it troubleth vs nothing at all. Some suspect that those sonnes of her Sister were with the writers of this Epistle. Some other wyll builde vpon it, that this Epistle was not written to a Woman, but to the Church, whose Sisters here (they saye) he maketh other Churches, which begot Sonnes vnto Christ, of which thing reade the Argument set before this Epistle.

Marlorat
Pelicanus
Occume.
Bullinger
Marlorat.

FINIS.

¶ A Catholike exposition vpon the *third Epistle of S. Iohn.*

Marlorat
Imlerus

EVen as many men haue doubted of the authour of the former Epistle: So also of the writers of this Epist. they are not throughly agreed, which haue written Commentaries vpō the same. For there are, which ascribe it al wholie to *Iohn* the Euangelist, other to *Iohn* a certaine diuine, others to *Iohn* an elder. But howsoeuer the matter is, it must needes be some godly man, and faithfull minister of Christ in the dispensation of the word, which writeth of matters verie necessarie vnto a certaine seruaunt of God: vnto whome not without great ardencie of

Oecume. minde he cōmendeth certaine brethren. And first he praiseth *Gaius* vnto whom he writeth, of whose hospitalitie many gaue testimony: and exhorteth that he cōtinue in the same purpose, both in accompanying or bringing the brethrē on their way, & in gentlie entertaining them: and (that the exhortation may be of the more effycacie) he affirmeth him which worketh wel, to be of God. Again, secondly, he sharplie toucheth *Diotrephes*, &

Bullin. accuseth him, for that neither he himselfe gaue any thing to the

Oecum. poore, and forbiddeth others so to do, and also bableth forth many euil speaches. And by this he stirreth vp *Gaius* to perse-

Marlorat. uer in wel doing. Lastlie he commendeth *Demetrius*, and ge-

Oecum. ueth a faithful testimonie of him, and so finallie with a happie

Marlorat. and Christian prayer, ioygned with friendlie salutations, he

Oecum. concludeth his Epistle, which he testifieth to be briefe for this cause, for that he trusted to come shortly, and to adde those things which remained vnwritten.

¶ And

¶ The Elder to the beloued Gaius, whome I loue in the truth. Vers. 1

THE Elder to the beloued Gaius. Pelicanus
We thinke this *Gaius* to be some chiefe man, most Christian, & also very rych, who not only harbored, the Apostles & preachers of ỳ gospel of that tyme; but also prouided them of all other necessaries for their way. Some thinke this mã to be the host of Paul, of whom Paule him selfe wryttē vnto the Romanes: *Gaius mine host, and the host of the whole Church saluteth you.* Not therfore vnworthely doth this holie mã cal him, beloued: because that he was both endued with true fayth towarde God, and also wholy was inflamed with loue towarde the seruauntes of Christ. It followeth. *Whome I loue in the truth.* He loueth in the truth, which according to God loueth with a harty and vnfayned loue: as we haue also often sayde in our former writings. Ro. 16. 23 Oecumenius.

¶ Beloued, I wish chiefly that thou prosperedst and faredst well as thy soule prospereth. Vers. 2

BEloued, I wish chiefly. This salutation truly is very plaine but yet somethīg different from the common salutations of the Apostles. As if he should saye. This wishe I chiefly that euen as thou prosperest, and from the hart are deuout toward God, persevering by all meanes in furthering the doctrine of the Gospel: so also in all other thinges thou mayst prosper, Christ blessing thee. For a sounde soule in a sounde body, is chiefe felicitie. It may also be referred to the household of Gaius: that the sense maye be: I desire and wish that euen as thy soule prospereth in all thinges, being happy and blessed, and adorned with celestial gifts: so also thy household, or thy familiars, mayt prosper and fare well. Bullinger. Pelica. Bul.

Verse. 3 For I reioyced greatlie when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth.

Bullinger For I greatly reioyced. He reioyceth first that he receiued the trueth, and next that he walketh therein with the great prayse of the brethren. As if he shoulde saye: No small pleasure haue I taken by the voyce of the brethren, which came vnto vs, and gaue testimony of thine integritie, or were euen as true wytnesses of thine integritie, as thou truely dost followe the Euangelicall veritie, not in profession onely, but also in deede, in studie, and in all thy whole lyfe. It followeth: Euen as thou walkest (or howe thou walkest) in the trueth. To walke in the trueth, is to leade a godlie lyfe according to the rule of veritie without all counterfaicy and symulation.

Oecume. For by Walke in this place, he meaneth not a moueing of the legges (seeing that such kinde of going, passing from place to place, is common to all lyuing creatures that haue feete) but he meaneth an ordered and temperate going forewarde according to the earnest affect of the minde, which few men, yea euen of those which are not voyde of vnderstanding, do

Bullinger attayne vnto. For it is not inough to haue knowne the trueth, except we walke in the same, that is, fashion our lines, wordes and deedes, according vnto it. This Paule calleth to walke in the spirite: I saye vnto you walke in the

Marlorat, Ga. 5. 16 spirite, and ye shall not fulfill the lustes of the flesh.

Verse. 4 I haue no greater ioyes, then these, that is, to heare that my sonnes walke in the veritie.

Pelicanus I Haue not greater ioye then these. That is: Nothing can touch my minde with greater ioye, then if it come to passe, that I maye heare my sonnes, whome I haue begotten vnto Christe through the Gospell, to followe the veritie by vs de-

liuered

lyuered. And this truelie is the ioye of all Saynts, but chiefelie of the Ministers of the worde, when they vnderstand that the sede fell into good grounde. But he calleth those here his sonnes, vnto whome he hath preached the Gospell of Christ: which manner of speaking Paule often times vseth. Marlorat Mat. 13.8 Imlerus. 1. cor. 14.15 Gal. 4.19 1. Thes. 2.7

Note therefore that the chiefest ioye of holie men is, when they vnderstande their sonnes to walke in the trueth: Euen as the Angels are sayde, to reioyce ouer sinners turned to repentaunce, which ought not a lytle to encorage vs, that with all diligence we maye publish the trueth. Oecum. Luk. 15.10

¶ Beloued, thou doest faithfullie, what so thou doest towarde the brethren and towarde straungers. Verse. 5

Beloued, thou doest faithfullie. Nowe declareth he the fruite of fayth, which is loue towarde our neyghbour. For the firste thing is, that we receyue the trueth, and be perfect in fayth: and the next is, that we be charytable. This Elder therefore signifieth his ioye vnto Gaius for his hospitalitie and benificence, which he shewed towarde the brethren, after he had made mencion of the receyte of the trueth: as if he shoulde saye. That thou arte officious towarde the Christians, which lyue there, or which come thyther as straungers, thou doest a thing worthy of him which truelie beleeueth the gospell, and loueth Christ, and immitateth the examples of hospitalitie in the Patriarches and Prophets. This hospitalitie euerie where the Scripture commendeth. Rom. 12. 13. And the Author of the Epistle to the Hebrewes sayth: Be mindefull of hospitalitie, for thereby some haue receyued Angelles into their houses vnawares. But this office ought to be performed with a ioyfull minde, and cheerfull harte: according to that exhortation of Peter. Be ye harborus one to another without grudging. Imlerus Bullinger Pelica. Esai. 58.6 Ma. 10.40 Imlerus Ma. 25.35 Heb. 13.2 1. Pet. 4.9.

1. Pet. 4. 9. But as we owe beneficence vnto all men, so chiefly vnto the Ministers of the Lordes worde: as the scripture euerie where commendeth them,

Vers. 6 ¶ Which haue geuen testimony of thy loue before the Churches, whome if thou bringest on their iourney as it beseemeth, according to God, thou shalte doo well.

Pelica. *Which haue geuen testimonie.* That is: the brethren whom thou gentlie hast entreated, haue testified of thy sinceritie before all the congregation of the Christians. This

Bullinger place teacheth thankfulnesse, & that no man is to be defrauded of his due praise. So Paule prayseth the Philippians, saying: I reioyce in the Lorde greatlie, that nowe at the laste

Phil. 4. 20 your care for mee springeth a freshe, wherein notwithstanding ye were careful, but you lacked opportunitie: And a litle after: I haue receyued, sayth he, all thinges, and abounde, I was euen filled after that I had receyued of Epaphroditus that which came from you, an Odor that smelleth swéte, a Sacrifice acceptable and pleasant vnto God. And in another

Phil. 4. 18 place: As touching the ministring to the Saints, it is superfluous for me to write vnto you. For I know ỹ promptnesse

2. Cor. 9. 1 of your minde, wherof I boast my selfe of you to thē of Macedonia, that Achaia was prepared a yeare agoe, and your example hath prouoked many. And the author of the Epistle to the Hebrewes: God is not vnrighteous, sayth he, that he shoulde forgette your worke and labour of loue, which ye

Heb. 6. 10 shewed towardes his name, in that ye haue ministred vnto his Saintes, and yet do minister.

Marlorat. It followeth: *Whome if thou bringest, &c.* He exhorteth to perseueraunce, least Gaius shoulde be weary of well doing.

Pelica. As if he shoulde saye: But thou shalt do well, if those, whom thou hast curteouslie entertained, comming vnto thee, thou bringest with lyke humanitie on their waye, whether they

wyll

wyll go. Se therefore that by thee they be furnished of things necessarie to their iourney, that nothing lot them in their waye. Bullinger Marlorat

¶ Because that for his name sake they went forth, and tooke nothing of the Gentiles. Vers. 7

BEcause that for his name sake. He rendereth a reason why such men shoulde not onely be gentlie receyued, but also curteouslie brought on their waye. They dw, sayth he, the businesse of God, and not their owne. For they go not to trafficque, whereby they might increase their owne gwdes, but to preach the name of our Lorde Iesus Christe. It followeth. *And tooke nothing of the Gentiles.* That is: Therefore take they no stipende of ỹ Gentiles to whome they preached, that by so much may they bring the more fruite vnto Christ, by howe much the Gentiles are voyde of suspition, that they preache for lucre. For this cause Paule of his owne accorde woulde spare the Corinthians vnto whome he preached, taking nothing of them, least he shoulde be offensiue vnto any of them, as he plainlie testifieth, but chiefly to the Corinthes. Marlorat, 1. Cor 9. 19

¶ We therefore ought to receyue such, that we might be helpers to the trueth. Vers. 8

WEe therefore ought to receiue such. As if he should saye: we therefore which knowe, the labourer to be worthy of his rewarde ought to receyue such gwd men, and to helpe them with our ritches, and to take care that nothing be wanting to the sustentation of their liues. The word, ἀπολαμβάνειν receiue, is taken for, ἀναλαμβάνειν, Suscipere, to take in charge. And by this he teacheth vs, that we should not waite for the powre tyll they come to vs, but that we shoulde mete them and followe them, as dyd Abraham and Lotte. Bullinger Mat. 10 10. 1. Cor. 9. 14 Oecum. Ge. 18. 2. & 19. 1

Marlorat. It followeth: *That we might be helpers to the truth.* Whereby he myght the more encourage him, he teacheth that they lose not their labour, which be helpfull to such. As if he sayde: we ought not to fayle them, but to our power helpe them: that in some parte we maye be partakers of those thinges which they do to the glorie of God.

Bullinger Seeing that therefore the charge of preaching is not inioyned to all men: other men ought to supplie it with their ritches, euen by helping those which are called, and furnished with the charges of teaching. For the Lorde in the Gospell sayde: *Who so receyueth a Prophetes in the name of a Prophet, shal receyue the reward of a Prophet: and he which receyueth a righteouse man, in the name of a righteouse man, shall receyue a righteouse mans reward. And he that shall geue to one of these little ones a cuppe of coulde water to drinke onely in the name of a disciple verely I say vnto you, he shall not loose his reward.* Whervnto also tēdeth that which we brought lately out of the Hebrues.

Ma. 10, 41

Heb. 6, 10 But it appeareth out of this place, that at that tyme, there were many good men, which immitating the example of Paul, preached the gospell vnto the Gentiles frelie. And

Pelicanus of ỳ Conuertes they which were rytch, stryuing who should be fyrst, mayntained the Euangelistes, and made their ritches to be seruauntes to pietie, and the glorie of Christe, and also to the safegarde of many of the faythfull: least any man should thinke, that ritches should hinder Christian saluation and perfection. For euerie of vs can not do all thinges.

Bul. So men of the Primitiue Churche, desired that the glorie of Christe the Lorde, might be promoted, in such sorte, that for this cause they woulde do and suffer any thing: and men of the myde age, lyberallie dyd helpe the studie of godlynesse: And we alone vppon whome the endes of the worldes are come, haue stode slouthfull. And they vnto whome from

1. Co. 10. 11 God is geuen the grace to teache, wyll not put them selues and their substaunce in hazarde, or else, wyll not vndertake

the

the charge of teachinge, vnlesse they be brought thereto with latte and kinglie stypendes. But to verie fewe or elle to none at all are such stypendes geuen.

For those ryche men vnto whome the care of the Myny-sters of the worde is committed, do suffer them myserablie to wante, and so lyttle do they geue vnto them of their owne goodes, that they enuie and take from them those thinges which by others long agoe were geuen vnto them. But so is the doctrine of pietie endanngered, and also the glorie of the name of Christ. But the Lorde graunt vnto vs that spy-rite which here we se to haue dwelt in the hartes of those which in this place are commended.

Neither geue they vnto the mi-nister any of their substaunce to main-taine him, nor yet suffer him to kepe stil that maintenance which was geuen him long agoe by others, for they care nat how mi-serablie he liueth where-by they liuiue that they neither regarde the doctrine of the worde nor the glo-rie of Christes name. Bullinger.

9. I wrote vnto the Church, but Diotrephes which lo-ueth to haue the preheminence among them, recey-ueth vs not.

I Wrote vnto the Church. It dothe not sufficientlie appeare of what kinde of writyng mencion is here made. Yet is it euident that this Senior wrote an Epistle to that congre-gation wherin Gaius lyued; wherin he exhorted the Church to go forwarde to do that thing, which it sawe Gaius to do. But not this Epistle alone by the ingratitode of men, and malignitie of tymes is perished and lost. *It followeth. But he which loueth. &c.* Diotrephes a certaine man withstode these holy admonitions, whome here, this seruaunt of Christ toucheth verie narowlie, accusing in him the mallaparte wickednesse of his tongue, and his study of sclaundering, and also his ambition, which thing in the Church is wont to be the greatest plagoe, and almost the mother of all dissention. Wherefore Christ wolde haue his Disciples to be voyde from all ambition and pryde.

Bullin. Marlorat. *Mat.* 11. 29.

Mat. 18. 3. 23. 11 *Luk.* 22. 26

¶ Wherfore

Vers. 10. ¶ Wherfore if I come, I wyll iudge his deedes, which he doeth, prating against vs with malicious wordes, and not therewith content, neither he him selfe receyueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

Bullinger. Occum. Prouer. 22. 1. Pet. 3. Marlorat. Occum. Marlorat. Occum. Act. 13. 10 Marlorat. That is with a malicious and detractiue tongue. 2 Cor. 10 10.

WHerefore, if I come. He threatneth that he him selfe wyll take awaye from this knaue, his hypocritical shadow. But if it be commaunded not to render euyll for euyll, howe is it then that this man here threatneth those thinges? The answer. This sacred prohibition tendeth to this ende, that we should not render euyl for euyl vnto him which hath offended against our selues. For euerie reuenge which a man taketh to himselfe, being stirred vp with hatred against his neighbour, is abhominable vnto God. But when there is any detriment vnto faith, and the glorie of Christe be oppugned of wicked men: the enemies of Christian Religion are to be handeled more seuerelie. For it is knowne howe Paule behaued him selfe towarde Elimas the sorcerer, when he ceased not to peruert the wayes of the Lord. It followeth, Prating against us with malicious wordes. What is, slaundering and speaking euyll against vs. For there are proude men, and men couetous of vaine glorie accustomed, to note the good name of other men, with a blacke coale, as they saye commonlie, whereby they maye pertene them of their credite and authoritie, with those men which coueted to perfourme in the doctrine of the gospell. So the false Apostles endeuored to make the name of Paule obscure among the Corinthians, to the intent they alone might be magnified, and had in great estimation. His Epistles (sayd they) are graue, & prouailable, but his bodily presence weake, and his speach contemptible. But the holie Apostle in another place certifyeth vs of their Wherefore (sayth he) some of them are puffed vp, as though I would not come to you: But I wyll come to you shortlie: if

if the Lord wyll, I wyll know, not the wordes of them which are puffed vp, but the power: for the kingdom of God is not in word, but in power. So in this place the faithfull minister of Christe promiseth that he wyll come and depresse the arrogancie of this ambicious Diotrephes. And this is the parte of faithfull Pastors to spare or forgeue nothing vnto such seducers. It followeth: *And not content therewith*. By these wordes we vnderstand that there were in the Apostles tyme most greeuous persecutours of the gospell, which were chiefly of the Iewes, which had become halfe Gentyles and Greekes. Wherefore also they chose to them selues a Greeke name, as was the custome of such: and neither receyued they the olde Testament nor the Newe. But commended them selues, hauing brought persecution vpon the other faithfull Iewes, whereby the gospell might the lesse be spread among the dispersed Iewes, and in the Cities of the Gentiles. Of this number, Diotrephes was one, a man verie impious, and a most great hypocrite, who not onelie receyued not the brethren, but letted those which were desirous to receyue them. For this is the cuyll nature of wicked men, that not they them selues onelie wyll ware cruell against the seruaunts of Christ, but to theyr powers wyll stirre vp others therevnto. It followeth. *And casteth them out of the Church*. That is, excommunicateth them: euen as our Lorde foretold should come to passe vnto his disciples. This Diotrephes therefore is an example of all Heretikes and wicked men, who also resist the gospell. But he writeth nothing nowe more sharplie against him, but reserueth it tyll his comming.

1. Co. 4. 18 Bullinger Pelica. Marlorat Pelica. Marlorat. *Mat. 5.* 12 *Ioh. 16.* 2 Bullinger

But nowe what thinke you this godlie man woulde saye, if he should returne at this daye into those Churches which woulde seeme Apostolicall, and shoulde finde, not some, one Diotrephes, greedilie to couet the preheminence, but infinite Cardinalles, Patriarches, Bishops, Abbots, and Ecclesiasticall noble men? And that we maye nowe omitte to speake

Bullinger grieuously complaineth and most truelye of the Popes ambition and cruelties.

of this, that many of these babble against the doctrine of heritie, we knowe not what: that they receyue not the pure doctrine of the Apostles, and that they contemne those that would receiue it, and geue them to Sathan, hauing stroken them with the cruell thunderbolles of excommunication. So perillous trulie are oor tymes. God deliuer our soules from the mouth of the Lyon.

Vers. 11 ¶ Beloued, followe not that which is euyll, but that which is good: He that doeth well is of God: but he that doeth euyll hath not seene God.

Bullinger. B*Eloued, followe not, &c.* He addeth these woordes that he might preserue Gaius from offence, as if he shoulde saye. Thou knowest what Diotrephes goeth about and doth, but I woulde not haue thée to followe the manners of men. Alwaye dw thy diligence to ioyne thy selfe to good men, but flée the corrupte manners and pernicious company of euyll men.

Marlorat Imlerus. This Dauid decréd with him selfe: I walked (sayth he) in the innocencie of my harte, in the myddest of the house of my
Psal. 101. 2 God. I set not before mine eyes, an vnrighteous thing: I hate those that worke wickednesse. It followeth: *But that*
Bullinger *which is good.* This is a generall sentence of the Scripture, that, that which is good is to be followed, and not that which is euyll. Which sentence truelie maye be opponed vnto those which for them selues alleadge long tymes, manners and customes of the Fathers. For alwayes euyll is to
Marlorat Bullinger. be flyed, at whatsoeuer tyme, and by what manner soeuer it be admytted. It followeth. *He that doth well.* He also addeth another sentence, that he might exhort him the more forcible to dw well. As if he sayde: They are not all the sonnes of God, which haue receyued Baptisme.

Pelica. He

He which by godly dædes declareth his fayth, he is borne of God, and seemeth to be of God, for he declareth the disposition, and doctrine of his Father. It followeth. *But he that doeth euill hath not seene God*. There be some which thinke this worde, *Seene*, is to be taken for, *Knowne*. Others make the preterperfect tense, by the present tense, as if he sayde: He that dealeth vngodlie, although in his wordes he profesſe God, yet in dæde he seeth not God, For he is seene with the moſte purifyed, or cleare eyes of fayth, which eyes for certayntie, the darkneſſe of sinne doth blinde, that they can not see God. Marlorat

This place agreeth with the wordes of Christ, speaking in the Gospell thus: *He that is of God, heareth the wordes of God*. But he doth well, which continueth in the doctrine of Christe: for he obtayneth the saluation of his Soule. He doth euyll that declyneth from the frueth: for he getteth to him ſelfe, euyll, and the perdition of his Soule. For not to see God is myſerable, but to see God is wholsome. We see God the Father in Christe the Sonne. And Christ we see in his worde, that is, thereby knowe we him to be the Sonne of the lyuing God, and the sauiour of the whole worlde. Imlerus *Iohn.* 8. 47 *Iohn.* 14. 9.

Therefore seeing there is none agrément betwene light and darkneſſe, neither hath Christe any cóncorde with Belyall, let euerye man loke whether he bée of God, or elſe of Sathan the Prince of darkeneſſe. For euen as hée whiche worketh good thinges is of God, and by the light of the knowledge of hym frameth the eye of his mynde, and when as by theſe thinges, he is altogether lyghte, and seethe God whiche is the true lyghte, and is seene of others as a lyghte in the worlde ſuſtayning the worde of lyfe: Euen ſo he that worketh euyll thinges, walketh in darkeneſſe, and cannot see GOD, that is, do thoſe things whiche are of God, neyther is he seene of others Oecum.

Psa. 119 163. if he rebuke or correcte any man, but all men hate and abhorre him. According to that wyse Oracle, I haue hated and abhorred iniquitie.

Vers. 12 Demetrius hath good reporte of all men, and of the trueth it selfe: yea, and we our selues beare recorde, and ye knowe that our testimony is true.

Imlerus Bullinger. Pelicanus *Demetrius hath good report of all men.* First, he setteth the godlinesse of Demetrius against the malice wherewith Diotrephes was endued, and against his wicked example, secondly, he opponeth & ioyneth that most godly example of that most excellent man Demetrius, that nothing might be wanting, which might confirme the minde of Gaius. For the mindes of good men are vehementlie shaken by the euyll examples of wicked men: whereby we see the Scriptures cure this disease verie often. It followeth. *And of the trueth it selfe.* He affirmeth the prayse to be true which was published of Demetrius. As if he sayde: thou shalt eschew the example of Diotrephes, and shalt set before thee the example of Demetrius, for his pietie hath good report of all men, who although they woulde saye nothing, yet the thing it selfe testifieth the vertue of the man. It followeth. *And we our selues beare recorde.* That is: But euen we also hauing experience of his vertue and sinceritie, do beare witnesse of him, vnto whome I knowe you do firmelie geue credite: because to all men I speake thinges that are tryed, and certainlie known, and I speake nothing for the fauour of man, or of hatred, but as I haue learned of trueth and certaintie. Furthermore in the mouth of two or three wytnesses consisteth euery worde. It must nedes be truly that Demetrius was a man of a wonderfull integritie, vnto whome all good men gaue good reportes: and finallie the trueth it selfe, together with this faythfull Senior and minister of Christ, who had not

Deu. 17. 6 Ioh. 8. 17

learned

learned to flatter. Of farre other disposition and layth was he, then that Demetrius the Syluersmyth of Diana in Ephesus, which yelded not a lytle gaine to the Craftsmen: but to Paule and the Saintes there, most grieuous sedition, and most perilous trouble. Pelica. Act. 19.24

That parcell (*of all men*) maye also be vnderstode of the Infidelles, that we maye knowe this man to be indued with such great honestie, that he lyued euen among the Infidels without offence. For Paule wylleth that the Christians shoulde studie to be without offence, both to the Iewes, and to the Grekes, and also to the Churche, euen as I (sayth he) please all men in all things. And Peter sayth: haue your conuersation honest among the Gentils that they that speak euill of you, as of euill doers, may by your good workes which they shall se glorifie God in the daye of visitation. Letting passe therefore Diotrephes, let vs rather immitate Gaius and Demetrius. 1.Co.10.32 Marlorat 1.Pet.2.12

¶ I haue many things to write, but I will not with Inke and penne write vnto thee. Vers.13

I *Haue many things to write.* Euen as he shutte vp the former Epistle, euē so now also concludeth he this Epistel: that no man should require any notable copie or exquisite studie of eloquence in the Disciples of Christ, which followe a more diligent ouer of veritie then of wordes. It followeth. *But I will not with ynke and penne write vnto thee.* But of this place and such lyke, some there be which endeuour to establishe many mens constitutions in the Church, being not founded in the sounde Scriptures, saying that: though there be nothing written concerning them in the worde, yet are they to be accoumpted holie, seing that there rested many thinges with the Apostles, Euangelistes, and godlie men of that age, vnwritten. Bullinger. Imlerus.

But if you beholde fayth in Christ, and the chiefe grounde of our saluation, there maye nothing be added, nor any other Gospell preached: that although an Angell from Heauen preached any other Gospell, then that which the Apostles preached, and committed to memorie, he must be accursed. But if you haue respecte vnto the outwarde ordinaunces of the Church, or the workes of Charitie, the vniuersal Church vpon occasion of matters and tymes, maye adde and chaunge some thinges. Of which thing the Reader maye see more.

Against the Gospel of the familie of Loue. *Gala.1.8*

Marlorat. *Iohn.20.30 & .21.15 & 2.Thes. 2.15 Act.20.27.*

Certainlie Paule sayth, that he hath declared all the counsayle of God, to those vnto whome he preached the Gospell. And Christe also thus speaketh vnto his Apostles: I call you not seruauntes from henceforth, for the seruaunt knoweth not what his Lorde doth, but you haue I called friends: for all things that I haue hearde of my Father, I haue made knowne to you.

Vers.14 ¶ For I trust I shall shortlie see thee, and we shal speake mouth to mouth. Peace bee with thee, The friendes salute thee. Greete the frindes by name.

Marlorat, Pelica, *For I trust I shall shortly see thee.* This saying containeth the cause of the breuity of the Epistle. As if he should saye: There were also many other things beside these, which I desired to wryte vnto thee: but I had rather declare them beeing present, then commit them vnto writing. For I trust shortlye to see thee, and speake face to face: if so it seeme good to him, by whose becke all thinges are gouerned. It followeth: *Peace be vnto thee.* This peace which he wisheth vnto Gaius that beloued, containeth not onely health of the bodye, but also of the soule as it hath beene often sayde. It followeth. *The friendes salute thee.* Loue with a mutuall and

Marlorat. Christian

Christian salutation is the Epistle shut vp: which although it be short yet contayneth it a notable argument rather to be immitated then disputed of. For breuitye hath also his mysteries. Bullinger

(.·.)

FINIS.

Faultes escaped

In folio. 1. line. 20. for &c. reade Et. In folio. 3. line. 35. for verus reade. velus. In folio. 6. line. 31. for when reade then. In folio. 7. line. 24. for, is one, reade, is one thinge. In eodem. 20. for but there, reade, then. In fol. 8. line. 31. for, augmenteth haynoulnelle, reade, augmenteth the haynoulnelle. In fol. 9. line. 12. for requireth, reade, executeth. In fol. 10. line. 24. for gladnelle, reade godlincile. In fol. 13. line. 17. for, apprehension: but yet remaine, reade, apprehension of God: but yet euery man. In eodem. line. 25. for, this, reade, his. In fol. 14 line. 5. for, Constant, reade, Inconstant. In eodem. line. 23. for thus, read, that. In fol. 17. line. 28. for name, reade meane. In. folio. 18. line. 22. for Offence, reade, Office. In fol. 23. line. 22. for, of, reade, or. In fol. 25. line. 26. for, the mercy, reade, the mercy of God. In fol. 26. line. 26. for, councelled read, compelled. In fol. 27. line. 7. for, them for the, reade, thence forth. In fol. 29. line. 4. for, banished, reade, banquished. In eodem. line. 21. for prosperously, reade, prepostrously. In fol. 32. line. 22. for, Jonas by, reade Jonas prayed not by. In fol. 34 line. 26. for, yet I, reade, yet will I. In fol 35. in the notes, for, To the rootes signifieth, reade, To the rotes the Hebrew word signifieth. In folio. 39. line. 30. for, shall in, reade shall fynde in. In fol. 47. line. 24. for expositinally, reade, expositively. In fol. 49. line. 35. for, seak, reade Iesk. In fol. 51. line. 5. for, theese reade chiefe. In fol. 64. line, 7. for, went out, reade, went not out. In fol. 56. line. 13. for prayers to be. reade prayer ought to be. In fol. 65. line. 16. for dampnation, reade denunciation. In foll. 70. line. 24. for Emphats. reade, Emphasis.

FINIS.

Faults escaped

William Miller

Owner